

Kanistha- and Madhyama-Adhikaris CAN NOT be Diksha Gurus

BY: MAHESH RAJA

8. January 2017 by Prabhupada News — Kanistha- and Madhyama-Adhikaris CAN NOT be Diksha Gurus

This is a reply to Pratyatosa Dasa who erroneously thinks, that Kanistha- and Madhyama-Adhikaris can become Diksha Gurus, without attaining to the platform of **uttama-adhikari**.

To support his conclusion Pratyatosa quotes only half verse of No15: "A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples" – but he omits the other half: "**but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance.**"

No1 5 — "In this verse Srila Rupa Gosvami advises the devotee to be intelligent enough **to distinguish between** the kanistha-adhikari, madhyama-adhikari and uttama-adhikari. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama-adhikari Vaisnava can be recognized by his ability to convert many fallen souls to Vaisnavism. One should not become a spiritual master unless he has attained the platform of **uttama-adhikari**. A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples, **but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance.** Therefore a disciple should be careful to accept an **uttama-adhikari** as a spiritual master."

The quote in question: Please note there is NO MENTION of Diksha. BUT it does say INSUFFICIENT GUIDANCE this is SIKSA. There ARE siksa disciples also. You are PRESUMING IT IS DIKSA. The quote is NOT saying DIKSA. Furthermore, **Dikshaas per DEFINATION can NOT be given by contaminated soul**. Kanistha is CONTAMINATED soul he can NOT give DIKSA and MADHYAMA is RECIPIENT of DIKSA.

We are NOT talking about FORMALITY 1st and 2nd initiation:

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Prabhupada: Well, initiation or no initiation, first thing is knowledge. (break)

...knowledge. **Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing.**

What we are taking about is when the RECIPIENT of DIKSHA WHO IS MADHYAMA ADHIKARI has got SPIRITUAL INITIATION. Krsna is TRANSFERED in the HEART of MADHYAMA adhikari FROM Uttama Adhikari. (Divya janana HRDAYA Prokasito). AT THIS POINT – THE SINS ARE VANQUISHED. HIS RELATIONSHIP IS REVEALED (dasya, sakhya, vatsalya or madhurya). He relishes the mellows (RASAS) of devotional service in either servant, friend etc. This is WHY diksha is so important. He CAN SEE Krsna and his SVARUPA (constitutional position is REVEALED to him) IN HIS HEART. (spiritual television in heart)

Only a MAHA BHAGAVATA can give **THIS DIKSHA**. WHY? Because a MAHABHAGAVATA carries Krsna in his heart.

SB 10.2.18 P Prayers by the Demigods for Lord Kṛṣṇa in the Womb

As indicated here by the word manastah, **the Supreme Personality of Godhead was transferred from the core of Vasudeva's mind or heart to the core of the heart of Devaki. We should note carefully that the Lord was transferred to Devaki not by the ordinary way for a human being, but by diksa, initiation. Thus the importance of initiation is mentioned here. Unless one is initiated by the right person, who always carries within his heart the Supreme Personality of Godhead, one cannot acquire the power to carry the Supreme Godhead within the core of one's own heart.**

Now we will study what Dikṣa is because we want to determine if Kanistha or Madhyama can give Dikṣa.

Madhya 15.108 The Lord Accepts Prasada at the House of Sarvabhauma Bhattacharya
Sṛila Jiva Gosvami explains dikṣa in his Bhakti-sandarbhā (283):

*divyaṁ jñānaṁ yato dadyāt / kuryāt pāpasya saṅkṣayam
tasmād dikṣeti sā proktā / deśikais tattva-kovidaiḥ*

"Dikṣa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as dikṣa."

Madhya 4.111 Sri Madhavendra Puri' s Devotional Service

Dikṣa actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

BUT since Kanistha adhikari (QUALIFIED Brahmana) is HIMSELF contaminated HOW CAN HE GIVE DIKṢA to another WHO becomes freed from ALL material contamination. This is completely illogical!

Bg 7.14 P Knowledge of the Absolute

Another meaning of guṇa is rope; it is to be understood that the conditioned soul is tightly tied by the ropes of illusion. A man bound by the hands and feet cannot free himself—he must be helped by a person who is unbound. Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul.

SB 9.19.25 P King Yayati Achieves Liberation

The word vidhuta, meaning "cleansed," is very significant. Everyone in this material world is contaminated (karanam guṇa-saṅgo 'sya). Because we are in a material condition, we are contaminated either by sattva-guṇa, by rajo-guṇa or by tamo-guṇa. **Even if one becomes a qualified brahmana in the mode of goodness (sattva-guṇa), he is still materially contaminated.** One must come to the platform of suddha-sattva, transcending the sattva-guṇa.

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Prabhupada: Vaisnava is not so easy. The varnasrama-dharma should be established to become a Vaisnava. It is not so easy to become Vaisnava.

Hari-sauri: No, it's not a cheap thing.

Prabhupada: Yes. Therefore this should be made. Vaisnava, to become Vaisnava, is not so easy. If Vaisnava, to become Vaisnava is so easy, why so many fall down, fall down? It is not easy. The sannyasa is for the highest qualified brahmana. And simply by

dressing like a Vaisnava, that is... fall down.

Hari-sauri: So the varnasrama system is like for the kanisthas, Kanistha-adhikari.

Prabhupada: Kanistha?

Hari-sauri: When one is only on the platform of neophyte.

Prabhupada: Yes. Yes. Kanistha-adhikari, yes.

Hari-sauri: Varnasrama system is beneficial.

Prabhupada: **Kanistha-adhikari means he must be a brahmana. That is kanistha-adhikari. The spiritual life, kanistha-adhikari, means he must be a qualified brahmana. That is kanistha.** What is esteemed as very high position in the material world, brahmana, that is kanistha-adhikari.

*arcāyām eva haraye / pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu / sa bhaktaḥ prākṛtaḥ smṛtaḥ*

The brahmana means from the material stage gradually he is elevated to the spiritual stage. And below the brahmana there is no question of Vaisnava.

Hari-sauri: No question of?

Prabhupada: Vaisnavism.

3) Madhyama adhikari is the RECEPIENT of Diksa so HOW can we say that he gives Diksa? Madhyama adhikari means MIDDLE stage he is at the RECEIVING end of Diksa.

No1 5

A madhyama-adhikari has received **spiritual initiation** from the spiritual master and has been fully engaged by him in the **transcendental loving** service of the Lord. The madhyama-adhikari should be considered to be situated midway in devotional service.

Antya 4.192 T Sanatana Gosvami Visits the Lord at Jagannatha Puri

***dīksā-kāle** bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama*

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

TEXT 193

*sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tānra caraṇa bhajaya*

TRANSLATION

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

TEXT 194

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai*

TRANSLATION

" **'The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'**

PURPORT

This is a quotation from Srimad-Bhagavatam (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the

Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Krsna. When one is freed from material connections in this way, his body immediately becomes spiritual, and Krsna accepts His service. However, Krsna does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. Karmis may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a vaisnava-aparadha. In this connection one should consult Srila Sanatana Gosvami's Brhad-bhagavatamrta (1.3.45 and 2.3.139).

ANTYA 4 TEXT 193

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

Bg 4.19 T Transcendental Knowledge

*yasya sarve samārambhāḥ
kāma-saṅkalpa-varjitāḥ
jñānāgni-dagdha-karmāṇaṁ
tam āhuḥ paṇḍitaṁ budhāḥ*

TRANSLATION

One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. He is said by sages to be a worker whose fruitive action is burned up by the fire of perfect knowledge.

PURPORT

Only a person in full knowledge can understand the activities of a person in Krsna consciousness. Because the person in Krsna consciousness is devoid of all kinds of sense-gratificatory propensities, it is to be understood that he has burned up the reactions of his work by *perfect knowledge of his constitutional position as the eternal servitor* of the Supreme Personality of Godhead. He is actually learned who has attained to such perfection of knowledge. Development of this knowledge of the eternal servitorship of the Lord is compared to fire. Such a fire, once kindled, can burn up all kinds of reactions to work.

Srila Prabhupada does NOT say that Madhyama Adhikari or Kanistha adhikaris are Diksa guru in the paragraph (NOI 5). So NOBODY should PRESUME they are diksa guru. Insufficient guidance means INSTRUCTION (SIKSA). The quote is NOT talking about DIKSA.

Now, ANYONE who says GBC can authorize Mahabhagavatas to give DIKSA is a MADMAN. There is BIG difference between FORMALITY initiation (1st and 2nd initiation) AND the DIKSA given to MADHAYAM adhikari by the Mahabhagavata.

Note: If you want Krsna televised (DIKSA) in your heart – you can ONLY get that from MAHA BHAGAVATA (our beloved Srila Prabhupada) by chanting OFFENCELESS. And that is available at MADHYAMA adhikari stage.

SB 2.9.35 P Answers by Citing the Lord' s Version

Therefore, although He is present in every atom, the Supreme Personality of Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within

and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the Vaikunthalokas, far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead.

LCFL Life Comes From Life

Srila Prabhupada. But there are better telephones that they do not know about. In Bhagavad-gita, Sanjaya demonstrated this when he was sitting with his master, Dhrtarastra, and relating all the affairs that were taking place far away on the Battlefield of Kuruksetra. **Sanjaya's vision was actually greater than the telephone. It was mystic television. It was television within the heart,** for he was sitting in a room far from the battlefield and still seeing everything that was occurring there. In Bhagavad-gita, Dhrtarastra inquired of Sanjaya, "How are my sons and nephews? What are they doing?" Then Sanjaya described how Duryodhana was going to Dronacarya, what Dronacarya was speaking, how Duryodhana was replying, and so on. Even though these activities were too far away to be seen by ordinary eyes, Sanjaya could see and describe them through his mystic power. That is real science.

KB 80 The Meeting of Lord Krsna with Sudama Brahmana

"If a man is sufficiently educated in student life under the guidance of a proper teacher, then his life becomes successful in the future. He can very easily cross over the ocean of nescience, and he is not subjected to the influence of illusory energy. My dear friend, everyone should consider his father to be his first teacher because by the mercy of one's father one gets this body. The father is therefore the natural spiritual master. **Our next spiritual master is he who initiates us into transcendental knowledge, and he is to be worshiped as much as I am.** The spiritual master may be more than one. The spiritual master who instructs the disciples about spiritual matters is called siksa-guru, and the spiritual master who initiates the disciple is called diksa-guru. Both of them are My representatives. There may be many spiritual masters who instruct, **but the initiator spiritual master is one.**

Whereas Srila Prabhupada has given the Ritvik system (9TH JULY 1977) FORMALITIES of 1st and 2nd initiation can be done by others BUT it MUST UNDERSTOOD THE -ONE-INITIATOR IS SRILA PRABHUPADA.

ys mahesh

From: Pratyatosa
To: Mahesh Raja
Date: 25 July, 2010

Dear Mahesh Prabhu, Hare Krishna! Please accept my humble obeisances. All glories to Srila Prabhupada!

1. The *Nectar of Instruction*, verse 5 purport states: "A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples, ..." < <http://bit.ly/9S3Wio> >.

2. Srila Prabhupada authorized the ISKCON GBC body to act on his behalf. Therefore they have been authorized by Srila Prabhupada to authorize diksa gurus in accordance with the above quoted purport. (WHAT?)

3. But what about the July 9th letter, you may ask? While it's true that the ISKCON GBC has thus far chosen to ignore the July 9th, 1977 letter, such ignoring of Srila Prabhupada's written, signed documents is not without precedent. They have been ignoring the voting provision of the DOM ever since 1970. Srila Prabhupada had 7 years to declare the GBC to be bogus for their obvious negligence, but he never did. However, Srila Prabhupada's managerial decisions for ISKCON cannot be ignored forever, even by the GBC. The longer that the GBC men put off full compliance with Srila Prabhupada's orders, the more that they are going to have to suffer, and the more that Srila Prabhupada's beloved Hare Krishna Movement will be unnecessarily stymied.

For one to promote such easily defeated arguments in the name of the ritviks is simply an embarrassment to the ritviks.

Your servant, Pratyatosa Dasa

Reply to Pratyatosa Dasa by Mahesh:

EVEN accepting YOUR argument—you say "IF they are AUTHORISED".

NO they are NOT authorised AT ALL. Here is the PROOF that ONLY MAHABHAGAVAT is AUTHORISED:

Madhya 24.330 The Sixty-One Explanations of the Atmarama Verse

*mahā-bhāgavata-śreṣṭho / brāhmaṇo vai gurur nṛṇām
sarveṣāṃ eva lokānām / asau pūjyo yathā hariḥ*

The guru MUST be situated on the TOPMOST platform of devotional service. There are three classes of devotees, and the guru MUST be accepted from the TOPMOST class.

NoD 8 Offenses to Be Avoided

The offenses against the chanting of the holy name are as follows: (3) **To disobey the orders of the spiritual master.**

For Kanistha or Madhyama adhikari to go against THIS instruction is they have ZERO spiritual life –finished!

CRYSTAL CLEAR – TRANSPARENT INSTRUCTION.

This is Srila Prabhupada who has stated THIS. With the authority of Caitanya Caritamṛta. Do you accept it NOW?

ys mahesh

From: Ameyatma das
To: Pratyatosa das
Date: July 26, 2010

I am short on time, and will most likely only make this one post on this. I am jumping in the middle of an on-going argument, but, **what i saw was Pratyatosh quote from NOI** that :

" A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples, **this is not really a quote, it is a partial quote at best.**

The entire purport is explaining that one must take association and shelter of the Uttama Adhikari. And just reading one sentence before, the full sentence quoted and the sentence after gives a whole other meaning. " **One should not become a spiritual master unless he has attained the platform of uttama-adhikari .** A neophyte Vai??ava or a Vai??ava situated on the intermediate platform can also accept disciples , but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. **Therefore a disciple should be careful to accept an uttama-adhikari as a spiritual master.**

I do not agree with your rash statement that Mahesh is snow-jobbing... in fact, i really question where you are at...

In a preceding paragraph Srila Prabhupad also said : " Indeed, the advanced uttama-adhikari Vaisnava devotee should be accepted as a spiritual master." As I said, the entire purport drives one to the conclusion of only taking shelter and association of the Uttama Adhikari.

Srila Prabhupad says that one should not become a spiritual master unless he become uttama-adhikari. Then, he follows this immediately by saying that a Neophyte on the INTERMEDIATE platform CAN also accept disciples, **BUT**... such disciples must be on the SAME platform AND they cannot advance very well toward the Ultimate Goal of life under his INSUFFICIENT guidance.

Analyze this further. From the person accepting the disciples.... Prabhupad clearly states that no one should accept disciples until he attains to the Uttama Adhikari platform.

So, anyone who has NOT attained the highest perfectional stage, and yet presents himself as Guru is right out of the bag already acting AGAINST the instructions of Srila Prabhupad. Then Prabhupad says that a Neophyte CAN accept disciples, BUT... This word "CAN" means just that. A neophyte Can, but, not without consequences for those who accept him as their guide. Before we go further, note the contradictory words Prabhupad uses... He first calls this person who CAN take disciples as a NEOPHYTE, but, then clarifies just what sort of Neophyte he is speaking of. A neophyte on the INTERMEDIATE Platform. In this purport Srila Prabhupad was speaking of 3 stages, a Kanishtha Adhikari, Madyama Adhikari and Uttama Adhikari. Generally when Srila Prabhupad uses the word Neophyte he would be referring to the Kanistha platform, but, here he obviously is not. Here he explicitly qualifies this neophyte as one on the Intermediate platform. Previously in that same purport Srila Prabhupad used the English word Intermediate for the Sanskrit word Madhyama. The actual meaning of the word Madhyam is Middle or Intermediate. Srila Prabhupad is not meaning Kanistha, but explicitly states Intermediate, or Madhyam- Middle – platform. But, why is such person called NEOPHYTE? Because, they are **not yet** on the highest level. AND, they are engaging in activities which are strongly discouraged.

Srila Prabhupad had just said, prior to the quote in question, that: " **However, one should not imitate the behavior of an advanced devotee or maha-bhagavata without being self-realized, for by such imitation one will eventually become degraded .**" Then he says that one should not become guru unless one is Uttama Adhikari. **Thus, someone who is on the Intermediate level, and takes disciples, he is, in fact, trying to Imitate the Behavior of the Maha Bhagavat, or Uttama Adhikari.** By such IMITATION one will eventually become DEGRADED. Thus, someone who is one the Middle platform who takes disciples is, in effect, trying to IMITATE the Maha Bhagavat, thus, even though that devotee is on the Intermediate platform, he is

actually a NEOPHYTE. And, by his actions of IMITATING the real MahaBhagavat, he will eventually become Degraded.

This is Precisely what all of us have been witnessing for the past 33 years. One Neophyte Madhyam after another trying to Imitate SP and in the end, becoming degraded.

Still, he CAN take disciples, BUT, the disciples should be on the SAME Platform. This is another interesting comment. Previously in the purport Srila Prabhupad states that one can rise to the Middle platform only after taking initiation. Then, how can one be on the SAME intermediary level to take shelter of another intermediate devotee? Thus, is this section speaking of Diksha or Siksha only???? If one has not already taken diksha, then one cannot be on the Intermediary platform. But, Prabhupad says the Intermediate devotee 'can' take disciples, but, they must be on the Same Intermediate level first.... then he must not be referring to Diksha guru, but Siksha guru... and giving their siksha to devotees who are already initiated or on the middle platform. Even IF we are speaking of Diksha, still, the understanding I get from this purport, as a whole, is that one should ONLY seek association, guidance (siksha) and DIKSHA from the Uttama Adhikari, even though a Neophyte Madhyama 'can' take disciples, it is NOT at all advised, or desired. They will more or less be stuck at that level....

In conclusion, Srila Prabhupad says, clearly, **Therefore a disciple should be careful to accept an uttama-adhikari as a spiritual master.**

I find that simply taking a partial quote that a neophyte madhyama 'can' accept disciples without surrounding that partial quote with the full explanation is simply misleading others. It is irresponsible and comes under the Cheating tendency. NO ONE should ever encourage anyone that they 'can' take initiation from anyone less than Uttama Adhikari. That is exactly the conclusion Srila Prabhupad explicitly states in this purport. No Where in the whole purport is he encouraging that one can take from less than highest devotee. He discourages it. Thus, to follow his guidance means that one should only do the same, and only encourage others that they should only take shelter association and guidance from the Uttama Adhikari. Period.

We must preach the TRUTH boldly. Those who are taking up the position of Guru who are NOT on the Uttama platform are simply NEOPHYTES who are trying to IMITATE the Maha Bhagavat. Srila Prabhupad clearly states that the fate of these imitators is they will eventually become degraded. This is the Truth of the matter. And, that is the Truth that has been Absent in ISKCON for 33 long years.

Pratyatosh speaks of the 'gbc' as being entrusted with the duty of Representing Srila Prabhupad.

Actually, from the DOM to his Last Will, Srila Prabhupad called them EXECUTORS of his instructions. Executors of the will of HDG. They are to EXECUTE his instructions, Execute his orders. That is their Dharma, their constitutional position. Thus, when they cease to execute his order, they have CEASED being his authorized GBC representatives.

From the very beginning even before Srila Prabhupad departed we have raw direct experience of these men disobeying SP's instructions. They lost their qualifications to be called GBC many years ago. **The most DAMNING evidence that they have not executed Srila Prabhupad instructions is the 1974 Topmost Urgency document, which just surfaced and became known to us just a few short years ago.** This is a clear, written decree, signed with witnesses, where Srila Prabhupad gave a clearly defined written order, simple order, to take that very document and amend all of ISKCON's corporations with that simple document. That he said, was a TOPMOST URGENT order given by him in writing, with signature, stating it was to be done

IMMEDIATELY. It was never properly and fully executed by those men who claimed to be the gbc.

That, is the starting place where a thorough investigation must be undertaken by unbiased brahamans to find out WHY it was not followed, and who did not follow it, and why, how and who kept this document secret all those years.

Dont' talk to me about GBC until this issue is resolved. Those who do NOT execute SP's instructions are, by Prabhupad's own definition of the term, NOT GBC. So far, the current so-called gbc have not shown One Speck of interest to finally EXECUTE this still standing Written Order by SP. Rather, they have been meeting and planning for years how to nulify this order, to write their own defiant amendments, intending to totally make the order by SP null and void. This is not the definition of GBC, who are defined by SP to be EXECUTORS of his instructions.

This 1974 decree is the key. It is the litmus test for determining if one is a real GBC or not. Any one who proclaims themselves GBC who claims that this decree is not to be executed is simply a cheater. A rogue and rascal, and those cheaters should be removed from Srila Prabhupad's mission and a new and REAL GBC be elected to replace them, A REAL GBC are those men who give their Lives, cent-per-cent, to EXECUTE SP's instructions. **The 1974 Topmost Urgency Decree** was left by SP and Krishna as a means to re-correct his mission, when the proper time comes. All we can do is pray that the time will come within our lifetime, but, it will come, eventually.

ys ameyatma das

"....A diseased person cannot cure himself. He must be under the care of a physician. Just as the anger of a diseased person is pardonable, the improper behaviour of the ignorant should also be excused. This attitude is known as mercy. The ignorant have many misconceptions, such as faith in karma-kanda, occasional inclination toward jnana, worshiping the Deity with ulterior motives, faith in yoga, indifference toward the association of pure Vaisnavas, attachment to varnasrama, and many other things. By association, mercy and good instructions, these misconceptions can be dispelled and the kanistha-adhikari can quickly become a madhyama-adhikari suddha-bhakta."

Srila Bhaktivinoda Thakura
Jaiva Dharma